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Precious 349.

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THE NUMBER OF ANTI-CHRIST,

IN THE NAMES,

GLADSTONE,

LATEINOS,

TEITAN,

ETC.

"IT IS THE NUMBER OF A MAN."—Rev. xiii. 18.

BY I. E. Νελσων.

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THE NUMBER OF ANTI-CHRIST.

MANY and impressive are the passages in which the inspired writers of the Scriptures call for our earnest attention to everything contained in them; but for no part of Scripture is it demanded more emphatically than for the Apocalypse; and for nothing in the Apocalypse more emphatically than for the number of the Beast.

We are not left free to turn from the consideration of this as an obscure subject of no practical importance, the study and teaching of which might safely be neglected; for "Those who read, and those who hear the words of the prophecy" are alike pronounced "blessed." "The time is at hand," not past, but future or present; and whilst, on the one hand, those who have the names of the Lamb and His Father on their foreheads are hereafter to follow Him continually, and sing a new song before God, which others cannot learn; on the other, those who worship the Beast and his image, and are inscribed with his mark, "shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up for ages of ages."

Few subjects, therefore, could be of more momentous importance.

THE NUMBER OF THE BEAST—666, is propounded for our consideration in Rev. xiii. 18: “Here is wisdom. Let him that hath understanding count the number of the Beast, for it is the number of a man, and his number is six hundred and sixty, and six.”

This passage occurs in the course of a series of visions of different beasts, which were seen by the apostle John, and described by him in Rev. xii., xiii., xxiv. These Beasts are:—

1. A great red dragon.
2. A Beast in which the characteristics of a leopard, a bear, and a lion are combined.
3. A Beast which has horns like “the Lamb,” but speaks like “the dragon,” and which afterwards, in chap. xix. 20, is called “the false prophet.”
4. “The Lamb;” for according to Tregelles, the majority of the best manuscripts have the definite article, although it does not appear in either our authorised or our revised version.

I understand the number being “the number of a man” to signify that it is a number which is made by the letters in the name of some man, who had, or would have a real existence; and that, as reckoning such letters according to the manner that was usual amongst the Greeks of Asia Minor, to whom the Apocalypse was addressed.

There are commentators of eminence who think the meaning is merely that the number is such a number as is used by man; but I cannot regard this view as tenable. Were we to adopt it, congruity would require us to understand the number of the

Beast to signify such a number as is used by beasts, which would be absurd. Besides which such self-evident common place would be unworthy of Scripture.

The First Beast—the great red dragon, is explained in the inspired context as signifying “the devil,” which name is a Greek translation of the Hebrew “Satan.” The latter in Chaldee takes the form, “Teitan,” which will be considered further on as containing the number of the second Beast.

The Second Beast, which combines characteristics of a leopard, bear, and lion, the symbols in Daniel of the Greek, Persian, and Babylonian empires, receives from the first a grant of his power and his throne, and great authority. This symbol seems to have—what it is certain from the inspired explanations given of them, that some other symbols have—a double signification, referring first to the kingdom itself, and secondly to the particular “man,” as an individual or succession of individuals, under whose rule the character and acts of that kingdom have their full development. It seems clearly, as almost all commentators allow, to have a reference to the Roman Empire, yet it seems also to refer to an individual who should live and be the leader of the opponents of Christ at His second advent.

The Third Beast has an outward likeness to the Lamb—that is, to Christ, and an inward likeness to the dragon—that is, to the devil. He, as its agent or minister, exercises all the authority of the second Beast, and causes it to be established universally over those whose names are not in the book of life. This he effects by means of persecutions, false teaching,

and false miracles, especially by making and giving life to an image of the second Beast, and killing or excommunicating all who do not worship the image, and have not the name, mark, or number of that Beast inscribed upon them.

The Fourth Beast is our Lord and Saviour Jesus Christ, as in other places where the same symbol occurs. He also has a name which is to be inscribed on His followers, and which, when written in Greek may, like other names in that language, be reckoned as, or expressed by, a number. That number is 888.

This was known, and thought to be a matter worthy of attention in early Christian times, being mentioned in one of the Sibylline writings, the nominal date of which was many centuries before, but its real date, in the opinion of most critics, soon after the Christian era.

The Sibyllist says, in Book I., v. 325, *et seq.*, of the Sibylline Oracles:—"Then the Son of the great God, clothed in flesh, shall come to men, being made like to mortal men on the earth."

"Producing four vowels, and announcing doubly the consonants, the whole number I will recount. His name shall designate to unbelieving men eight monads, as many decades added to these, and also eight hundreds."

The name of Christ—not in its original Hebrew form, "Yehoshua," but in its Grecianised form, "Iesous," which is the essential point, as the Sibyllist wrote in Greek—agrees exactly with these particulars. Its four vowels are divided equally by a consonant, which is announced doubly, or repeated, and it makes the number 888, thus:—

I	...	I	(<i>iota</i>)	...	10
E	...	η	(<i>eta</i>)	...	8
S	...	σ	(<i>sigma</i>)	...	200
O	...	ο	(<i>omicron</i>)	...	70
U	...	υ	(<i>upsilon</i>)	...	400
S	...	ς	(<i>sigma</i>)	...	200
					—
					888

Between this number and 666 there is evidently a remarkable analogy, both having equal numbers of units, tens, and hundreds, and being multiples of 111, the trinal of ten.

This analogy between the numbers 888 and 666 corresponds with the general parallelism in the characteristics of Christ and Anti-Christ, and no doubt this parallelism should be maintained in the solution of the latter number.

Whatever may have been the true source, date, and object of the Sibylline Oracles, it is evidently a work written in a similar style to, and intended for the same class of readers as the Apocalypse, so that it is probable that the latter of the two writers was acquainted with the other, and intentionally imitated, or supplemented, what he had written.

Both on this account, and because the Sibyllist makes his calculation on principles similar to those on which Irenæus, who had known persons personally acquainted with John, reckons the names which he mentions as containing the number, we may consider it certain that the sorts of words, and the methods of Grecianising, spelling and reckoning them, adopted by those writers, must have been in accordance both with the custom of the time and the intention of the apostle; and that such names as are calculated in a

similar manner are most worthy of being adopted by ourselves.

Pages might be filled with the solutions which have been proposed for the number 666, but very few names have as yet been found that make it fairly, without modification, addition, or contraction.

Of these are:—

1. Teitan, which makes it thus:—

T	...	T (<i>tau</i>)	...	300
E	...	ε (<i>epsilon</i>)	...	5
I	...	ι (<i>iota</i>)	...	10
T	...	τ (<i>tau</i>)	...	300
A	...	α (<i>alpha</i>)	...	1
N	...	ν (<i>nu</i>)	...	50
				<hr/>
				666

2. "Lateinos," which makes it thus:—

L	...	Λ (<i>lambda</i>)	...	30
A	...	α (<i>alpha</i>)	...	1
T	...	τ (<i>tau</i>)	...	300
E	...	ε (<i>epsilon</i>)	...	5
I	...	ι (<i>iota</i>)	...	10
N	...	ν (<i>nu</i>)	...	50
O	...	ο (<i>omicron</i>)	...	70
S	...	σ (<i>sigma</i>)	...	200
				<hr/>
				666

3. "Gladstone," which makes it thus:—

G	...	Γ (<i>gamma</i>)	...	3
L	...	λ (<i>lambda</i>)	...	30
A	...	α (<i>alpha</i>)	...	1
D	...	δ (<i>della</i>)	...	4
S	...	σ (<i>sigma</i>)	...	200
T	...	τ (<i>tau</i>)	...	300
O	...	ο (<i>omicron</i>)	...	70
N	...	ν (<i>nu</i>)	...	50
E	...	η (<i>eta</i>)	...	8
				<hr/>
				666

4. "Genserikos," which makes it thus :—

G	...	Γ	(<i>gamma</i>)	...	3
E	...	ϵ	(<i>epsilon</i>)	...	5
N	...	ν	(<i>nu</i>)	...	50
S	...	σ	(<i>sigma</i>)	...	200
E	...	η	(<i>eta</i>)	...	8
R	...	ρ	(<i>rho</i>)	...	100
I	...	ι	(<i>iota</i>)	...	10
K	...	κ	(<i>kappa</i>)	...	20
O	...	\circ	(<i>omicron</i>)	...	70
S	...	ς	(<i>sigma</i>)	...	200
					666

This was the name of a king of the Vandals, who devastated a considerable part of the Roman Empire, and established the Arian heresy in the conquered districts.

5. Benediktos, which makes it thus :—

B	...	B	(<i>beta</i>)	...	2
E	...	ϵ	(<i>epsilon</i>)	...	5
N	...	ν	(<i>nu</i>)	...	50
E	...	ϵ	(<i>epsilon</i>)	...	5
D	...	δ	(<i>delta</i>)	...	4
I	...	ι	(<i>iota</i>)	...	10
K	...	κ	(<i>kappa</i>)	...	20
T	...	τ	(<i>tau</i>)	...	300
O	...	\circ	(<i>omicron</i>)	...	70
S	...	ς	(<i>sigma</i>)	...	200
					666

This was the name of several Popes.

Besides these, "apostates" and "euanthas" contain the number, but are not admissible, as they are not names of men. It is possible, however, that they might be useful, in conjunction with other more eligible names, in making the description and identification more perfect.

"Apostates" has been the distinguishing epithet of the Emperor Julian, who, when he obtained the imperial power, used it in the endeavour to restore heathenism.

Teitan and *Lateinos* were first suggested as solutions by Irenæus, who was a disciple of Polycarp, and he a disciple of the apostle John, who wrote the Apocalypse. It has been objected to them that they ought to be spelt with "i," as in Latin, instead of "ei;" but it is fully established that Greek and the earliest Latin writers usually wrote "ei" in such cases, and Irenæus must have known what was correct in his own time and language. A more serious objection is, that although the names of Teitan and Lateinos occur in classical mythology, it is doubtful whether they ever had any real existence as men.

Teitan, as I have said before, is the Chaldean form of Satan, and that circumstance has probably led to the name appearing in Greek mythology as that of a son of Coelus and Terra, who made war on Saturn, the king of the gods, but who is not even fabled to have been a man. As a dialectical variation of Satan, it is evidently the name of the *First Beast*, and so has an important connection with the antichristian system, but it cannot be regarded as the solution of the enigma, which relates at once to the name of a man and to the *Second Beast*.

I think, too, that we may regard it as probable, although not absolutely required by the conditions of the problem, that the man whose name is indicated is not one who lived at some period of remote antiquity, but one living, and exerting political or religious influence in connection with the kingdoms derived

from the Roman Empire, and that near the time of our Saviour's advent; and as being a personal Anti-christ, corresponding with a personal Christ.

The Beast—that is, the *Second Beast*, the same in connection with whom the number 666 is mentioned—and the False Prophet who performed signs before him, and deceived the people who had the mark, are to be the leaders of the kings who fight against Christ at the second coming, and are to be defeated, and cast ALIVE into the lake of fire. These events are undoubtedly yet future ; the agents in them, if men, must be men living when they take place ; and their names can hardly be such as have never been used in recent times, and are never likely to be used again.

Lateinos is a Grecianised form of *Latinus*, the name assigned to two kings of Latium. The first of these was said to have been a son of the god, or deified king, Faunus, and perhaps the existence of both may be as mythical as that origin. It has evident connection with the symbol of the *Second Beast*, if taken as representing the Roman Empire, or Church, both of which use the Latin language ; but it does not appear how it could be connected with that symbol, if taken to represent a personal Anti-christ, unless someone bearing it as his name should be raised before long to a position of influence amongst the kingdoms derived from the Roman Empire.

Whether or no the number were intended to indicate the name *Lateinos*, the myth of *Latinus*, being son of *Faunus*, confirms a Jewish tradition as to the origin of the Romans, by which light is thrown on the symbols used in connection with the Antichristian

beasts, and additional reason supplied for thinking them connected with Rome.

This tradition is to be found in the work of the Jewish historian, Joseppon Ben Gorion, who, in his second chapter, says that the Roman people were derived from Duke Zepho, or Zephi, who is mentioned in Gen. xxxvi. 11 as a son of Eliphaz, the eldest son of Esau, and that he was worshipped at Rome as Janus, or Saturn.

The Roman account is that they were derived from Æneas and his Trojan followers, joined to the subjects of his father-in-law, Latinus ; that Latinus was son of Faunus, king of Latium, who reigned over the Fauns, Satyrs, or Silvani, who were the early inhabitants of Italy, and are represented as half men and half goats, like the Greek Pan, the Egyptian Mendes, and the Sahngearim, or goat-like beings of the Syrians ; that Faunus was son of Picus ; and Picus son of Saturn.

The letters, P, F, and V, being commonly interchanged in allied languages, and " eti " a common ethnic termination, it is likely that these Pan-es, or Faun-i, may have been a race allied to the Ven-eti, and the Fenn-i, or Finns, races once widely spread over Europe.

It is fabled that Saturn, who was the same as the God worshipped in Syria under the name of Baal, went to live in Italy, and, being hospitably received by Janus, the king of that country, taught the inhabitants the practice of agriculture, and the useful arts.

This seems to signify that the original rude inhabitants of Italy were first civilised by a colony of Baal worshippers, and these may be presumed to have gone there from Syria, where the worship of Baal as the

chief God was most prevalent; and in that district the Edomites lived.

The alleged descent of the Fauns from Saturn, or Baal, indicates that they were Baal worshippers, and points to the same conclusion.

Now Esau is called a Sahngeer—that is, a hairy, goat-like, or Satyrlike man ; he went to live in Seir (Sehngeer), and his descendants were intermixed with those of Seir (Sehngeer), the Horite, or Cave-man. But he was also called Edom, or red, a name identical with that of Adam, the first man, since they only differ in the pointing, which is an uninspired addition of the modern Jews.

Edom and Adam being both written in the same way, אֶדָם (A D M), and that word being also frequently translated “man,” and “red,” it is evident that figures half men and half goats would be proper to represent the followers of Zepho, as descendants both of Edom (man), and Seir (Sehngeer, goat) ; and also that red (Edom) is appropriately made the colour of the beasts representing the empires established by their descendants.

In conformity to their tradition, the Jews understand the prophecies concerning Edom to refer to Rome, and, when we compare them, there seems to be a remarkable resemblance between the language used with regard to Rome in the New, and that used with regard to Edom in the Old Testament.

Adam, or Edom, also means earthy, and this throws light on the allusions, both in the Old and New Testament, to “the man of the earth,” the “beast rising out of the earth ;” “the first Adam of the earth, earthy ; the second Adam, the Lord from heaven ;”

“he that is earthy,” “he that is heavenly ;” “the beast out of the earth ;” “the vine of the earth,” &c.

Thus the prophecy concerning the struggles of Jacob and Esau was of more world-wide interest than might have been supposed, being connected with the great contest between God and Satan—Christ and Antichrist—Israel and Rome—Protestantism and Popery, which began with the temptation in Eden, and is to culminate, after the last great war, in Satan, the Red, Edomish, or Roman Beast, and their false prophet, being imprisoned in the lake of fire ; and the earth being renewed in peace, beauty, and holiness, not inferior to that in which it was first created.

The first suggestion of the name “Gladstone” as a solution of the problem was, so far as I am aware, in a pamphlet published by Blackwood, of Edinburgh, and called, “Gleanings from Gladstone.” The author merely gives the calculation without any comment. It is undoubtedly the name of a man, indeed, of many men, and that at the time at which the full and final development of the Antichristian system may be anticipated. In that respect, therefore, it is preferable to Teitan and Lateinos. Whether it will ever be found to be as clearly, or more clearly connected with the Roman Church, or Empire, or their last Anti-christian leaders, remains to be seen.

Some persons, being misled probably by the erroneous system of pronouncing Greek now prevalent in England, and ignorant of the relations which the forms and sounds of our own and the Greek letters respectively bear to those of the primitive alphabet from which they have been derived, suppose that “Gladstone” should be written, “Γλαδστονε,” or

"Γλαδστων," and does not make 666. But both these suppositions are altogether untenable, since those ways of writing the name would be unprecedented in analogous Greek words; and the writers of the New Testament, like the Greeks themselves, usually write the names of people of other countries conformably to Greek usage; and that even when, as in the cases of Iesous—which they put for Yehoshua ; and Lateinos—which they put for Latinus—the Greek form does not correctly express the original pronunciation.

As to writing Gladstone with a final epsilon, the "e mute," not being now sounded at all, does not answer in sound to one Greek letter more than another, but it was sounded formerly, and both its ancient sound and its known derivation, connect it with the French "e" final, the Latin "ă" final, and the Greek "η" final. From the latter, which was not pronounced "ee," but "aa," "like the bleating of a sheep," it is in many cases derived, but in no case from epsilon. I do not find a single instance of a name of a man ending with a final epsilon.

Scene is in Greek		...	...	σκηνη
Aloe	"	...	...	αλοη
Candle	"	...	...	κανδηλη
Cerate	"	...	...	κηρωτη
Stole	"	...	...	στολη
Hyperbole	"	...	...	υπερβολη
Ode	"	...	...	ωδη
Rome	"	...	...	Ρωμη
Rose	"	...	...	ρωδη
Thrace	"	...	...	Θρηκη
Zone	"	...	...	Ζωνη
Parable	"	...	...	παραβολη
Crete	"	...	...	Κρητη

Therefore Gladstone must be

Γλαδστονη

As to writing “ων” for the “one” at the end of Gladstone, it involves the total omission of the final “e,” which, although it is not pronounced, is an essential part of the name, form being of far more importance than sound in etymology, and the final “e” being necessary to distinguish “Gladstone” from another name, “Gladston,” which the analogy of other similar words would require to be written “ων.”

<i>Ξενοφῶν</i>	is Xenophon, not Xenophone.
<i>Σιμών</i>	„ Simon, „ Simone.
<i>Τιμών</i>	„ Timon „ Timone.
<i>Δράκων</i>	„ Dragon, „ Dragone.
<i>λέων</i>	„ Lion, „ Lione.

And so Γλαδστῶν would be “Gladston,” not “Gladstone.”

Even if departure from the ordinary Greek form were admissible in any other case, it could not be so in this; for, since the name of the Lamb, the fourth Beast in the same series of visions, contains 888, not in the letters which most exactly express its original sound, Yehoshua, but in those of its Grecianised form, Iesous, congruity requires that we should look for the number of the name of either of the other beasts of the series not in its primitive but in its Grecianised form, if the primitive form happen not to be Grecian.

Genseric, of whose name Genserikos is the Grecianised form, reigned over the Vandals in Spain from 428 A.D. to 477 A.D. He apostatised from orthodoxy to Arianism in his youth, and soon after his accession to the throne, made war on the Romans in defence of the Donatists, whom they were then persecuting. He was remarkable for his skill, valour, and success in war; his treachery and bad faith; his

ferocious oppression of the orthodox Christians by intolerant laws and arbitrary punishments; his furious language, and his frequent and wholesale executions. He frequently ravaged the maritime provinces of the Romans, deprived them of Africa, Sicily, and Sardinia, and other islands, and sacked Rome, and carried away an immense quantity of treasure, and numbers of captives.

The Popes of the name of Benedictus, of which Benediktos is the Grecianised form, were none of them very remarkable characters. The most eminent person of the name was St. Benedict, of Nursia, the founder of the order of Benedictine monks, or Black Friars, the members of which order have been remarkable for their addiction to superstitious practices, and their obsequious support of the Papal power and pretensions.

Flavius Claudius Julianus, "the Apostate (Apostates)," was emperor of Rome from 361 A.D. to 363 A.D. He was brought up as a Christian, and pretended to be one until he became emperor; he then publicly renounced Christianity, opened the temples of the gods, and himself offered sacrifices in them. Soon afterwards he made war on the Persians, and was slain in battle.

In connection alike with God the Father, Jesus Christ, the Holy Ghost, and their followers, we find many names, signs, and badges mentioned, as being borne, both openly and secretly, in various ways; and it seems to be the same with regard to the three Beasts of the Antichristian system and their followers. Many of the names it is unnecessary to allude to, as most students of Scripture are familiar with them.

In Rev. vii. 2, 3, an angel is seen to seal the servants of the living God on their foreheads with *the seal of the living God.*

The name of God was to be written on His servants by Christ Himself, so it may be presumed that the seal of the living God was used by the angel to impress *God's mark or sign* upon them.

In Ezek. ix. 4—6, an angel is ordered by God to set a mark on those of the inhabitants of Jerusalem who are grieved at the wickedness done there; and the word used for mark is תַּהְוֵ (tahv), which is the name of the letter “tau,” or T, which was made by the Jews at that time, like the Greek letter “chi,” or what we call the Greek cross. The “chi,” or Greek cross, being the initial letter of the name of Christ, was placed by Constantine on the Roman standards, as a sign of Christianity; but this was changed by subsequent emperors into the Egyptian T, formed like the Latin, or Maltese cross, which was, no doubt, done to please those of their subjects who clung to heathen customs, since the Latin or Maltese cross had been held sacred by idolaters from the earliest ages, as being the hieroglyphic of the Chaldean god Bar, or Baal, and the initial letter of the Egyptian god Thoth. We may therefore, although the marks of God and Antichrist are only mentioned, and not described, consider it probable that the mark of God is the Greek, and that of Antichrist the Maltese or Roman cross.

When men are persuaded by his arguments, and admire his actions, and get to resemble him, thinking as he thinks, doing as he does, and supporting his cause openly with all the powers of their minds and

bodies, then they may be said to have the name of Anti-christ both on their foreheads, the seat of their intellects, and on their hands, the instruments of their acts.

When, whilst adopting his opinions and becoming like him in character, they do not openly adhere to or support his cause, they may be said to have his name on their foreheads only.

When, though not convinced by his arguments, nor thinking him right, they, either from fear, unwillingness to be singular, interested ambition, or any other cause, openly join his followers, and assist him to attain his objects, they have his name on their hands, but not on their foreheads.

When, whilst adopting his views, becoming like him in thoughts and character, and openly expressing their sympathy with him, they give him no active assistance, they may be said to have his name on their foreheads, but not on their hands.

When, without openly professing to be his followers they think, speak, or act so that, although the world in general may not notice or understand it, those who have given intelligent consideration to the subject, and are familiar with the warnings and descriptions in the Scriptures, can perceive that they are so, then they may be said to have the number—that is, the obscure indication of his name—either on their foreheads or hands, according as it appear in their words or their deeds.

When, whilst really assisting him with their brains or their labour, and resembling him in their thoughts and works, they conceal it so skilfully, that only those who are initiated into the secrets of the Antichristian conspiracy know anything about it, then they may

be said to have his mark on their foreheads or their hands, according as it may happen to be.

I will add, though only as a conjecture, since it does not rest on such solid grounds as the preceding, that, as there are three beasts in the Antichristian system, and as Teitan, one of the names which make 666, is undoubtedly connected with the first Beast, and Lateinos, another word which makes that number, with the second, it is not improbable that Gladstone may be the name of the third; and so the number 666, though only mentioned in connection with the second Beast, really common to all three. If so, Gladstone would be the name of a persecuting minister, who would induce all nations to adopt a new form of idolatry, the worship of an image of the Roman Emperor, Empire, or Church; and here the question arises, whether the Puseyite or Ritualistic sect, to which an eminent member of the Gladstone family ostensibly belongs—though said by some persons to be a Roman Catholic—may not be, or eventually become such an image.

It is certain that those who during the last fifty years have introduced the Puseyite system into the English Church, have really, and avowedly, imitated closely the leading features of Romanism.

Another possible supposition is that the number 666 may have been intended to indicate all the names in which it is contained—Teitan, Lateinos, Gladstone, Genserikos, Benediktos, and Apostates—as together belonging to and indicating the Antichrist, who should combine and more fully develope the characters and actions of the various remarkable persons who have been known by those designations.

Professor Benary conjectured that the name signified was that of Nero Cæsar, which usually has, in Rabbinical writings, the form נָרוּן קָסְרָ, which makes the number 1316, but by substituting the ordinary middle form for the proper final form of the second “nun,” it may be made to reckon only 666, thus:—

נ (nun)	...	N	50
ר (resh)	...	R	200
ו (vau)	...	U	6
נ (nun)	...	N	50
ק (quoph)	...	Q	100
ס (samach)	...	X	60
ר (resh)	...	R	200
			666

Although this solution is imperfect, both as being in Hebrew instead of being, like Iesous, in Greek letters, and as requiring the use of the wrong form of one of the letters, it is certain that it was suggested, and obtained some acceptance soon after the Apocalypse was written. This appears from a statement made by Irenæus, that some manuscripts in his time read 616 instead of 666; for the name of Nero was sometimes written in the apocopate Hebrew form, נָרוּן קָסְרָ, NRU QXR, which is nearer to the sound of the Latin name, and, as its number is 616, accounts for the difference in the manuscripts.

Even if this solution were perfect, however, it would be difficult to reconcile it with the necessity for both the Beast and his agent, the False Prophet, being alive at the second advent. It seems probable, however, that Nero was, and that this was intended to indicate him as, a type of Antichrist.

There is another remarkable name which, under its

significations, "The Lion of the Forest" and "The Great Destroyer," seems to be alluded to in prophecy, and of which one of the inflections, "Napoleoniti," makes the number 666, and is supposed by many to be the correct solution of it.

It is, however, inadmissible, as it is in the dative, instead of in the nominative case. The name of the man was "Napoleon," which does not make the number, and to put it into the dative, although that would no doubt be a correct form for an inscription of dedication, would destroy the analogy with Jesus, which makes 888 in the nominative, not the dative.

The other solutions that have been suggested are open to more serious objections. If we conclude that the name GLADSTONE, or any other name, is the best solution of the inspired riddle that has yet been suggested, it does not necessarily follow that it is THE PARTICULAR NAME, or any one person bearing it THE PARTICULAR MAN, intended. Many persons have had the name Jesus and the number 888, besides THE Christ, and many might have the name or number of the Beast besides the Antichrist. The latter, like the former, must be identified by his character and acts, as well as his name and number.

There can be no doubt, however, but what the Holy Spirit has set us the riddle, and directed our attention to it in such an emphatic manner, for important purposes; and we ought to give earnest attention to it, and bear every possible solution of it in mind, so as to be ready for our allotted part, when those purposes have to be accomplished, and guarded against the danger of allowing ourselves to be deceived by, or induced to aid, or join, those who are fighting against God.

The Number of the Beast—666.

[From *Monthly Record* of the Protestant Evangelical Mission, Nov. 1882.]

“HERE is wisdom. Let him that hath understanding count the number of the Beast, for it is the number of a man, and his number is six hundred and sixty, and six” (Rev. xiii. 18).

In this number, as is the case with regard to many of the particulars that are revealed in connection with Anti-Christ, there appears a remarkable analogy with what is known in connection with Christ; and I think it is important that, in solving the riddle, that analogy should be preserved.

To fulfil this condition, the number must be found in a name by which a real man is ordinarily known, and that in the Greek language, and the nominative case; for it is so that the name Jesus—*Iesous*—makes the number 888, thus:—

Ι	Ε	Σ	Ο	Υ	Σ	
10	8	200	70	400	200	888

The analogy of this with 666 is obvious.

Pages might be filled with the solutions which have been proposed; but, unless it be “Lateinos,” as to which I have some doubt, I do not know of one that perfectly fulfils the conditions, except the name of the present Prime Minister of England, which makes the required number thus:—

G	...	(gamma)	Γ	...	3
L	...	(lambda)	λ	...	30
A	...	(alpha)	α	...	1
D	...	(delta)	δ	...	4
S	...	(sigma)	σ	...	200
T	...	(tau)	τ	...	300
O	...	(omicron)	ο	...	70
N	...	(nu)	ν	...	50
E	...	(eta)	η	...	8
—					
666					

It may perhaps be objected to this solution, that the “e” at the end of “Gladstone” is not pronounced, whereas the Greek “η” is not only pronounced, but pronounced long.

But to this it may be answered, that, although the final “e” is not now pronounced in English, it used to be pronounced formerly, and was then closely analogous with, and often represented, the final “a” in Latin, and the final “η” in Greek.

The name could not well be expressed otherwise, in accordance with the analogy of other Greek names.

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"Lateinos" makes 666 thus:—

$$\begin{array}{ccccccccc} 30-\text{L} & 1-\text{A} & \text{T}-\text{O} & 5-\text{E} & 10-\text{I} & 50-\text{N} & 70-\text{O} & 200-\text{S} \\ & 300 & & & & & & | \\ & & & & & & & 666 \end{array}$$

and "Teitan" thus:—

$$\begin{array}{ccccccccc} 300-\text{T} & 5-\text{E} & 10-\text{I} & \text{T}-\text{O} & 1-\text{A} & 50-\text{N} & & \\ & 300 & & & & & & | \\ & & & & & & & 666 \end{array}$$

But both of these solutions are open to the serious objection that it is not certain that they ever were really the names of men.

"Napoleonti" is supposed by many to be the correct solution; but it is in the dative instead of the nominative case. The name of the man was "Napoleon," which does not make the number, and to put it into the dative, although that would no doubt be a correct form for an inscription of dedication, would destroy the analogy with Jesus, which makes 888 in the nominative, not the dative.

The other solutions that have been suggested are open to still more serious objections.

If we conclude that the name GLADSTONE is the best solution of the inspired riddle that has yet been suggested, it does not necessarily follow that it is THE *particular name*, or any one person bearing it the particular man, intended. Many persons have had the name Jesus and the number 888, besides THE Christ, and many might have the name or number of the Beast besides the Anti-Christ. The latter, like the former, must be identified by his character and acts, as well as his name and number.

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J. E. N.

Mr. W. E. Gladstone has declared his determination to put down "Protestant Ascendency" which upholds the supreme authority of God. He compares it to a tall tree of noxious growth, whose shadow is a curse to the land so far as it extends.—*Speech at Wigan*, October, 1868.

After being made Premier in 1880, he appointed to the highest offices in the State men who had "renounced their moral and mental freedom," and placed "their civil loyalty and duty" at the mercy of a blasphemous usurper who calls himself "The Lion of the Tribe of Judah," and claims to be the Supreme Judge and director of the consciences of men.

As Premier of England he has advocated the introduction of Atheism into our Legislation, and the casting out of "Theism," and bows to the policy of "Kilmarnock Suspects" and Popish Priests, involving the robbery and assassination of those Protestants who have been "the garrison of England."—ED.



